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FOR THE GOSPEL MESSENGER.

A SERMON,

On the occasion of the Death of the Hon. Thomas S. Grimké.

Isaiah, l. 10.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

THE death of a good man in the prime of life, and the meridian of his usefulness is an event which remarkably puts to trial the faith and resignation of the Christian. Able, active, and steady Christians are rare in any community. They are valuable to society by their example; their influence, their efforts to promote its highest interests, and their intercessions with a merciful providence. It is on them, (under God,) that the religion of Christ depends for its life and growth in their own neighbourhood; and for its being introduced into destitute regions. But as it respects their family circle, words cannot express their importance. They are as the great centre of a system, and it would seem as if without them there could be neither light, or warmth, or harmony. By whom are these children to be guided in the good and the right way? Whose example can so influence, whose voice can so move them, as that of their father? Humanly speaking, it seems as if not their physical comfort merely, (for I have in view more important interests,) but their respectability, their usefulness, their virtue, and their final happiness depended on his continuance in life. When it pleases God to remove a good man, there is a wound inflicted upon society, the Church, and his own family, which cannot but create awful emotions in the reflecting mind. We feel as David did, when he uttered the sentiment so becoming in a creature, "I was dumb, I opened not my mouth, because thou didst it;" and we are unavoidably reminded of the admonition of the Lord, "be still, and know that I am God." The welfare of society and of his Church, and the religious education of the young are purposes dear to the divine mind, and when we behold such purposes grievously interrupted, as they often are by death, we feel as if the very intentions of providence had been frustrated. But we ought not to permit such a thought to remain in our minds for a single moment. "Shall not the judge of all the earth do right?" "Who art thou that repliest against God?" As it would be most un-

becoming and impious in a creature, so we may remark that he is not qualified to scan the proceedings of his maker, because he knows not the reasons on which his determinations are grounded. If we were permitted to know those reasons, we should undoubtedly find that "he doth all things well," that he who noticeth even the falling of a sparrow, cannot but be concerned in the death of a human being; and that there is wisdom and mercy in all his dispensations, even in those which appear to us the darkest, and most inexplicable. We are sometimes admitted, even in this life, after a lapse of time, to a view of these reasons, or at least certain events transpire which, could we have foreseen them, would have satisfied us of the expediency of those dispensations, which at the time shook our faith. We have reason to believe, that in another world, the ways of God to man will be fully explained, and then we shall find, that he has ordered nothing in vain that wisdom and goodness have regulated his every act, and that the death of his saints was indeed precious in his sight. In the mean time it is our duty, and interest, (for the favour of God depends upon it, and is the only source of effectual consolation,) to believe firmly and implicitly in the goodness of God, to believe that he has always wise purposes in view, though they may be hidden from us, and that he will overrule all events for the real and lasting benefit of those who love his service. Conformably to these views in the office for those under affliction, our Church instructs us to pray, "comfort him, O Lord, with a sense of thy goodness." While we grieve for the loss of useful men, we are perhaps, too apt to forget, that they are mere instruments, whereby the Almighty effects his gracious purposes. If the moral interests of society, and the prosperity of the Church, are dear to man, are they not much more so to God? If we are concerned by those events, which seemingly endanger the cause of virtue and religion, is not the pure and holy God much more so? If we are anxious to suggest a remedy for a loss affecting the immortal interests of men, is not the Lord, who spared not his only begotten Son for the advancement of this same purpose, much more anxious than we can be, and will not his endeavours to provide the remedy be infinitely more zealous? But there is another important difference. The wishes of man may be mere wishes. He may sigh and strive in vain. But with God, to will, and to obtain are the same. He can do all things. He can raise up in the community individuals to fill up the sphere, from which he has been pleased to remove others. He can erect new pillars in his Church, and move the hearts of men more and more, in its sacred cause. He has promised to be with his Church always even to the end of the world, and that no weapon formed against it shall prosper. He has promised to be the staff of the widow, and to provide for the fatherless. He can strengthen the surviving parent to perform her two-fold duties. Is he a man that he should deceive? Hath he said, and can he not bring it to pass? Here then is another reason for implicit confidence in the goodness of God. His power is equal to the accomplishment of his benevolent purposes, and the fulfilment of his precious promises. He will, and he alone can, fill up the ranks of the virtuous and religious, and bind up the deep wounds which death inflicts upon the parental, the widowed, and the filial heart.

But, my brethren, though we are not permitted to know all the reasons, by which the divine mind has been moved in those dispensations which affect us most painfully yet with respect to the death of a good man, there are some reasons, by which, without presumption, we may suppose the divine director of all events to have been influenced, and which it may be useful briefly to consider. And in the first place, the departure of a good man is undoubtedly a privilege to *himself*. To him to die is gain. There is laid up for him, a crown of righteousness which the Lord, the righteous judge will give him at that day. He has rested from his labours, and his works of charity and piety have followed him to the bar of God to bear testimony in his favour. He is beyond *temptation*. He has finished a wearisome and dangerous journey. The wicked can no more molest him. The cries of the oppressed, and the blasphemy of the ungodly cannot now pierce his heart. He is arrived at home, the house of his father. He leans on the bosom of his Saviour. His associates are men of congenial dispositions. His employments are those which he valued most while on the earth: serving God, and doing good to his fellow creatures. But this is the climax: in heaven there is no sin. He hath washed his robes, and made them white in the blood of the lamb. All those evil inclinations which fetter, and torment, and alarm the pious man while in the earthly tabernacle are gone, for ever gone. He now worships his God and Saviour without one wandering thought, and any the least chill of feeling. The dross of earth no longer clings to his affections. All heaven is in his soul. Was it not a kindness to him to bring him into such a state? He had served his generation for a sufficient length of time, according to the divine decision, and it was right that labour should no longer be required of him, that his wages should no longer be withheld, and that his reward should be bestowed and secured.

In the second place: The death of a good man is in itself an impressive and most useful admonition. It attracts much more than the ordinary attention which is bestowed on the death of men in general. When we find that there is one end to him who serveth God, and him who serveth him not, that excellence and usefulness furnish no exemption from the grave, we are taught in a manner the most impressive, the uncertainty of life. If even virtue is no shield against the arrows of death, surely it becomes us to prepare for it immediately, to endeavour to disarm it of its power in the only way in which we can, by such a course of conduct as will render death not an enemy but a friend, not the guide to evil, but the guide to pure and perfect happiness. It is not only in this manner that the good man "being dead yet speaketh." During his life, his neighbours had probably not duly considered his character. His removal invites to serious reflection. His merit is justly estimated. The beauty of virtue produces its proper effect. The conduct is then imitated by some who had not done so previously because they had not considered it. The loss which they have sustained has made them sensible of the importance of such a life and character. It constrains their admiration. And what men greatly admire they very naturally imitate. At such a time moreover, the good advice which the departed may have given us, naturally rises up in our recol-

lection. Perhaps we had disregarded it, or not valued it as we ought, because we expected that it would be repeated. We considered this advice as an advantage completely within our power to which we could have access at any time. But when death has sealed the lips of our wise counsellor, (and this remark particularly applies to his children and household,) when we painfully feel that we shall never again hear those kind admonitions, how natural is it to gather up as a precious treasure what he has said to us from time to time; how natural now to attach to his counsels their just value, and to be influenced by them in a degree which we perhaps never would have been, but for that melancholy event which has wrung our hearts, and thus arrested our attention to concerns of infinite importance.

But, in the third place: By the death of the good, providence may purpose to punish the sins of a community. The removal of the good is the greatest calamity which can be inflicted on society. Their services, their bounty, their example, their influence and their prayers are invaluable. The least reflection must satisfy us of the truth of this declaration. And it is recorded in scripture as with a sunbeam. Ten righteous men would have saved Sodom from destruction, and there can be no doubt, that in every age for righteous men's sake, and in answer to their intercessions, many a land has been rescued, which otherwise pestilence, or famine, or earthquake, would have consigned to everlasting oblivion. If either of those calamities were to follow a people, they could hardly fail to believe that they had sinned against the Lord, and that he was visiting them in wrath. And ought they not to form the same conclusion, when the righteous are taken away, a calamity which may be but the precursor of the others, and which in reference to its moral consequences is still much more to be deplored? But the Lord in all his judgments remembers *mercy*. He afflicts the body that the soul may be saved, and by *present* punishment would lead men to that repentance, whereby the future most dreadful punishment may be escaped.

Such, my brethren, are some of the reflections which the death of a good man ought to awaken in our minds. In our distress let us not murmur against the Lord. Let us remember that if we had a view of the future and knew all the circumstances which are open to the divine mind, we should undoubtedly see wisdom and mercy presiding over this and all his dispensations. Let us remember that it is our duty to have confidence in God, and to believe implicitly that he orders all things just as they should be. Let us derive consolation from the great truths, that *he* is Almighty; that men are but his agents; and that virtue, and religion, and humanity, are concerns infinitely interesting to him; and that there is not a good and a kind object which he does not watch over, and for which he will not make effectual provision. Let us strengthen our faith and hope by considering the pure and exalted happiness, the freedom from all sin, and sorrow, and fear, which the good man can arrive at, only through the gate of death; by considering that perhaps his death may be necessary to give complete efficacy to his example, and to excite that attention to his lessons which they so richly merit, and that afflictions to be useful, like the knife of the surgeon must sometimes cut deeply.

But, above all, let us reflect seriously on our transgressions. Perhaps God may thus be dealing with us, on account of *them*. Having been calling us to repentance in the soothing accents of affection and forbearance, and endeavouring to draw us by the cords of love and in vain; perhaps now he is trying a severer regimen, and if this fail, there will be no more hope. My brethren, this is an awful consideration. Oh may we lay it to heart.

Thus have I endeavoured to open some of the sources of consolation and instruction in the holy scriptures, in reference to the sad bereavement which is so deeply and so justly felt by our Christian community, and will be felt by very many throughout our country, and by not a few also, in each of the other quarters of the globe, who have experienced the kindness, been benefited by the services, and participated in the ever flowing, and large liberality of our departed friend. We have been made glad and grateful, by our exemption from that fierce disease, the cholera, which has been all around us, but little did we think that it was at the moment, secretly assailing us, and by a single victim, making our whole city to feel its power. We have been painfully taught that not the dissolute, not the worthless, not the humblest class in society only are liable to this danger, and thus reminded, oh may we profit by the lessons, that our best earthly possessions and hopes are insecure, and that sorrow is inseparable from man, while in this probationary state; our affections have been impressively invited to that friend who is the same yesterday, to-day and forever, and to that blessed region, where no man shall say I am sick, sighing is unknown, and there is no death. Like Howard in his life, perhaps as much so as any man, at least, in our country, for if some have been equally lovers of mankind, and others equally munificent, where shall we find such a rare combination of sympathy, generosity, and energetic unwearied action, he has been like Howard in his death, at a distance* from his earthly home, but equally near to his heavenly home, and on a journey dictated by public spirit and benevolence, and alas, for the parallel still holds by one of those severe, quickly executing, seldom curable, devastating diseases, with which a righteous providence permits the earth to be visited.

Unnecessary as it is to name our honoured, our more than honoured, our beloved friend, it is equally unnecessary to delineate his character, to anatomize his heart, to recite his good deeds, at least so far as my present hearers are concerned. Tell any of our fellow-citizens, who may not have heard of this distressing event, that we had lost one of our best men, who had few equals, and no superior in public estimation, and ask him who it is? Whom would he name? Tell him, and he could hesitate no longer, that it was the most industrious man amongst us who toiled, mind and body, not to add house to house and field to field, not to gain honour for himself, and for his children rank in society, but that he might have to give to him that needeth, that he might minister to both temporal and spiritual necessities, and advance

* Howard being commiserated on dying from home, replied, "It is as near to heaven from Grand Cairo as from London."

the public peace and prosperity, not merely by developing the political and physical advantages of our country, but by meliorating its moral condition, and encouraging the cultivation of that righteousness which attracts the favour of the supreme ruler, and is the best security, the substantial welfare, and the excelling glory of the social state. He knew nothing of public prosperity separated from public morals, and of a morality separated from the religion of Christ. His strength (and I need not say he was a strong man in talent, in knowledge, in the skill of applying it, and in influence) was bent to the advancement of the Christian religion, well knowing that it would bring in its train, every element of individual consolation, and enjoyment, and glorious hope, and of public safety and tranquillity, and happiness and honour. He thought that the best patriot, and the best philanthropist, was the enlightened and devoted Christian, that such a one was exerting a constant, perhaps unobserved, but powerful influence on the destinies of mankind for time and for eternity, that the *cause* of so much happiness would not always remain unknown, that, to use his own most happy figure, when the coral isles which had been long gradually growing beneath the ocean burst forth into day, the whole matter would be understood, and the agents duly and fully recognized. But I must resign to his biographer the delightful office of dwelling on his enlightened principles, pure motives, zealous and unremitted and successful career of usefulness, and in one word beautiful consistency of faith and practice, of consideration and action, of love to God, love to man, and scriptural self-love. His life ought to be *written*, (the materials are abundant, and much of it may be said to have been written by himself in his publications,) for the instruction of posterity, and for the excitement at least, of cotemporary survivors, not of this or that class, or profession, or circle, but of all, for who among men, does not need to be stirred up, who may not be benefited by the lessons of such a life? We shall find here an awakening, and a quickening and a guiding spirit for the young and the mature, in the path of duty and usefulness, and in all the various relations domestic, civil, and public.

There was a leading principle, I will not say he adhered to it, without any deviation, for omissions and transgressions are many in the life of every man, but it eminently marked his conduct, was the foundation of his excellence, and, may I not add, of our sorrow, I may say selfish sorrow, on this occasion. It is the principle which is at the foundation of Christian character, to which St. Peter thus refers, the Christian "no longer should live the rest of his time in the flesh to the lusts of men, *but to the will of God*;" and St. Paul, "Christ died for all, that they which live should not henceforth live unto *themselves*, but unto him which died for them." "None of *us*, (that is, himself and his Christian companions,) liveth *to himself*." Our friend endeavoured, and with what success you know, not to live to himself. What doth the Lord require, or to use his own words in more than one publication, what is duty? By the answer to this inquiry, diligently and honestly made, did he endeavour to direct his steps. His devotional habits, his benevolence and beneficence, his love of truth and justice,

his meekness and purity, (not the results of constitutional temperament, still less of that sense of honour and propriety to which so much undue efficacy is attributed,) originated and were sustained and grew more and more, under a persuasion of the divine authority, and a clear and comprehensive knowledge of his duty, as laid down in the bible, to God, to his neighbour, and to himself, the grace of God, as we cannot doubt, going before and assisting his investigations, and his watchfulness and his efforts. It was the wisdom from above, (that is, the word of God and the grace of God,) which taught and encouraged him to be "pure, peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy," and to the same divine source we must trace in him as in all Christians, "whatsoever things are honest, just, lovely, and of good report."

It was the lively sense of duty, and desire to be useful in the cause of God and man springing out of this sense of duty, which made him husband his time, with more than a miser's anxiety, gathering up daily, I may almost say hourly, the fragments that nothing might be lost. It was this sense of duty, which made him so active in mind and body, so buoyant in spirit, patient of labour, and *persevering*, counting nothing done, while any thing remained to be done, and I must add as I conscientiously believe, that this sense of duty would (under God's grace without which even the bold apostle St. Peter failed,) have carried him fearlessly, if there had been just occasion, to the martyr's stake, for if any man had the true spirit of martyrdom it was he. As he lived not to himself, so he was prepared to die not to himself but "according to the will of God." He lived unto the Lord we humbly believe, and we have good hope that he died unto the Lord, that as he was the Lord's faithful soldier and servant unto his life's end, so he has entered upon the rest which remaineth for the people of God, and is partaker with them who having washed their robes and made them white in the blood of the lamb, are before the throne of God, and serve him with augmented ability, and intenser devotion, without the possibility of being faint or weary, day and night, in his heavenly temple.

Having said thus much, the danger of being misunderstood makes it necessary to state, that he held some theological opinions differing from those of our Church. That he honestly adopted, and consistently maintained them, is undoubted; but that they were not sustained by the holy scriptures is the judgment of those wise, learned and holy men by whom the standards of our Church were framed. Among the different denominations of Christians, he gave a decided preference to our own, as is evident by his constantly, I may say every Sunday, uniting with us in the worship of our Liturgy, and that he saw no essential error in our views, is equally evident from his liberal contributions to our institutions, and his acting for some time as a teacher in our Sunday School, and as an officer of our Missionary, Tract, and Education Societies. Still he held some opinions which the Church does not hold, and his pastor never could lose sight of the hope that in time he would abandon them, and become in every respect the approver and the advocate of our *whole* system of faith, worship, and discipline.

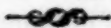
Let me, in conclusion, exhort my hearers, and in particular my young friends, the candidates for confirmation, whose spiritual welfare at this time, naturally presses itself on the attention of their ministers, to cherish (as I trust they have adopted) the cardinal principle of our friend, viz: a surrender of their own will to the will of the All-wise, All-merciful, and All-holy. Guided by this principle you will not be wanting in a Christian economy of time, a Christian consideration of all the claims made on your mind and heart and strength, a Christian industry, beneficence, and public spirit, or in any duty of the Christian life; and your motives will be pure, your love to mankind, will have its proper root, faith in God; your usefulness thus founded on the proper principle obedience to God; will not merely please men but must draw down on you in life and in death, the favour of divine providence, and of the Holy Spirit of God, and in eternity, of the Son of God your Saviour and judge.—Amen.

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FOR THE GOSPEL MESSENGER.

RELIGIOUS EDUCATION.—No. 2.

In a former number, I endeavoured to show the propriety of the religious education of children. It is now my intention, to bring forward a few arguments in favor of *Sunday School Instruction*, as eminently conducive to that end. The time must be in the recollection of many of us when there were no such means of useful occupation, upon the day set apart for the service of God. We can well remember the sorrow and pity with which we then saw, children released from the restraints and prohibitions of their weekly schools, rioting in all the madness of unrestrained nature and heathenish ignorance. A few, we know, perhaps from experience, were made aware of the sacredness of the day, and taught to feel pleasure in its holy duties, but, how few, we were painfully reminded by the rabble, which disturbed our streets and the blasphemy which offended our ears, and upon such occasions our hearts may have burned within us for the invention and accomplishment of some means to check the distressing evil. As far as we individually are concerned, we may have thought no effort shall be spared, to remedy this disorder. We will keep our own children at home, and desire those within our influence to do so, but within how small a circle will our exertions be felt; how little can one individual effect! We find that even with those immediately around us, constant vigilance is requisite, that without an anxious and unceasing care, our own children escape from our control, how can we be expected or enabled to govern those of others? What plan shall we devise to influence and direct those not immediately within our reach? Such may have been the feelings of many virtuous and anxious hearts upon these occasions; such, we can well imagine, may have been the feelings of Robert Raikes, when he was roused to the reflections which resulted in the grand moral discovery of the Sunday School system; the progress from indifference to vice; the gradual steps from amusement to crime; the naturally increasing encroachment upon the hours of public worship; the ever strengthening influence of evil company, all

must have come before the mind of the philanthropist, before he was induced to search for the moral purifier which was to correct all this dross and corruption into gold. He did search and he was amply rewarded by the discovery of one of the most powerful supports of morality and religion now existing, *the Sunday School system.*



FOR THE GOSPEL MESSENGER.

AN APPEAL IN BEHALF OF THE WESTERN COUNTRY.

The part of the United States called the Western Country, is of very great extent, greater than can be easily realized, until we compare it with other Territories of well known size. It comprises nine entire States of our Union, parts of two others, and four Territories, one of which, reaching to the Pacific Ocean, might be divided into several States, each as large as any of the present. Illinois alone, as also Missouri, is larger than England, and the smallest is of the size of Ireland. Of our Atlantic States, there is only one more extensive, and all of them together cover probably not half as much land as those of the West; the whole empire of France would extend over only about one third of this immense surface. Here is room for many a mighty nation, and we may look that they who dwell within the borders of so wide a land will be powerful either for good or for evil. The population of such a country must in the course of events be very numerous, for the climate is temperate, free from extremes of heat and cold, and within the very latitudes of the finest countries of Europe. The soil is in general as fertile as could be wished, and much more so than in the Northern States. The produce is abundant, and rivers, flowing in every part, open ways of easy conveyance, and promote ever fresh fertility. No quarter of the earth is more highly favoured with every natural ingredient of prosperity, and therefore of none may our hopes be more sanguine, or our fears more anxious. Supposing it to equal hereafter in denseness of population countries elsewhere similarly situate, granting that it can support as many in proportion as are now in France, and it would contain nearly one hundred millions of immortal souls; about a ninth of the whole human race at present on earth: a number quite too great for us to estimate, but for this very reason how urgent the duty of planting now in a field, as yet but thinly occupied, that holy tree whose leaves shall be for the healing of such a multitude! Let but the poison of error corrupt the few at present there, and how enormous the injury! how difficult the cure! and hence, how incalculably important is an instant and vigorous effort to prevent the mischief! Instant it must be, for our anticipations of the growth of this noble country are already more than realized. Its increase has been and continues to be unexampled, in thirty years; thirtyfold, from 150,000 to 4,000,000—ten times as rapid as in the Eastern States. Soon will its inhabitants out-number all the others in the Union, and ere another quarter of a century, the civil power will be in their hands. We speak not of the ruin to our

national existence, if this resistless authority be loosed from the restraints of our precious faith, though the warning cry of infidel and bleeding France should never be forgotten, and the miseries and tumults of the popish countries of South America are proof enough how incompatible is gross superstition with the preservation of real liberty. This alone should awaken us as lovers of our country, and knowing, as Christians do, that nothing but the unfettered circulation, throughout the community, of the pure truths of the gospel will preserve the mind and the body from bondage to priests and despots—from this consideration alone we should hasten to bring as many as we can of these wandering sheep into that service which we feel to be perfect freedom: but think of their eternal prospects, and if we are rejoicing ourselves in the hope of heaven; if we are thankful to him through whose love we look to be saved; if we believe that there is none other than Jesus by whom we may be pardoned and blessed; inquire, how is it as to these things with the crowds who are and will be resorting to the inviting West. Whence do they come? Partly from New-England. Leaving their frozen and rocky fields for the mild climates and fertile soil of the Western valley, and urged by the restless enterprize which marks their character, thousands emigrate yearly from their comparatively barren and thickly settled native States; so that places of worship once frequented by crowds are now almost deserted, and instead of the Protestant population, multitudes of Romanists from Ireland are filling up the vacancies in our Eastern States: a two-fold evil this, both as increasing the influence of one of the most grievous of the perversions of Christianity, and as draining up the sources of supply for the wants of the West; but especially to be lamented, when we observe whence it is that the tide of emigration chiefly flows in that direction. Europe is sending over in a continued stream its surplus people. Dissatisfied with the governments of their own countries, infested with a love of change, hankering after a freedom from their ancient restraints, many of them driven too by the pressure of poverty, they embark for this land of promise; and hurrying to the West, they are occupying its wastes with singular rapidity. Some no doubt are valuable accessions to our country, and will become useful citizens; but, as we might expect, the most populous and the most unhappy of the European nations are the chief sources of supply, and these are nations corrupted by the delusions of Popery. Germany and France, and especially Ireland, rid themselves in this way of their turbulent populace, and hence we may not wonder, that of 200,000, who emigrated during the last year, three fourths were Roman Catholics.

The emigrants are chiefly poor, for of course, few else would leave their homes, as nothing less than necessity, or the likelihood of a change much for the better, can overcome in general the fondness with which we all cling to the places of our birth. Hence many of the settlers come with scarcely enough to meet their immediate expenses, some are beggared before they reach their destination, and few have enough to support them for more than a couple of years. Such being the miserable destitution, both temporally and spiritually, what may we expect to find is their condition when they shall have reached their

resting place? Difficulties unforeseen are to be encountered, calculations hastily made are seldom found to be accurate, and hope is chilled by disappointment. The well known embarrassments of settling a new country must keep them poor for several years, and busied in providing for the pressing and instant wants of their families, the danger is imminent of their entirely forgetting their souls, nor can we be surprised should they sink into actual heathenism. Nay, even supposing them relieved from poverty and anxious to keep up the observances of their ancient faith, what are the facilities for public worship? Scattered as they are at intervals of miles, apart perhaps from each other in the solitudes of the forest, many must be beyond the reach of the preached word, even were this the only obstacle; but where are the preachers? In leaving their native countries, few thought of bringing with them ministers of the gospel, nor could they had they wished it. Destitute thus of the means of spiritual knowledge, cut off from the blessings even of intercourse with pious Christians, miserable must be their condition, while separated from each other. Look at them as assembled in villages and towns, and scarcely if at all is their situation changed for the better. If the pious few may strengthen each other, so may the evil increase their mutual corruption. Checked no longer by the reproofs of faithful ministers, collected seldom if ever into the temples of God; the sabbath passing by too often unnoticed, the friends far away whose presence used to restrain them, left therefore to follow their own inclinations with almost unlimited licence, we can scarcely conceive of a situation of more fearful peril. Even had they brought with them the purest and firmest Christian principles, here were enough to ruin them; but utterly ignorant as are most of them, thoughtless of God, and intent only on gaining a livelihood, with little time and less inclination for searching after the truth; nay! predisposed to error, not merely by the perverseness of the sinful heart, but many also by the tendencies of previous habits; brought up in false opinions, and accustomed either to question every thing with the flippancy of Socinians, or to follow implicitly the traditions of Popish teachers, they must be peculiarly exposed to the influences of all who would lead them into infidelity or superstition. Theirs is the very soil for the growth of weeds, rank and noxious. The West is in fact the hot-bed of heresy and schism, unbelief and vice. The ignorant people are misled by as ignorant teachers, and in the dearth of those duly prepared to guide them, blind and self-commissioned leaders are springing up in swarms, introducing new and unheard-of notions, reviving old and forgotten errors, spreading those which are fading here in the brightness of scriptural light, and giving new vigour to others which increase but slowly in the better cultivated parts of the vineyard. Among us there are divisions more than enough, and errors grievous to be borne; but the latter are comparatively limited, and the former are mingled with much of pleasing harmony; while in the West, who shall count the multitudes of sects, who distinguish the shadowy differences of some, and who describe the absurdities of others! The dreams of Swedenborg, not without believers even in our neighbourhood, are almost reasonable when compared with the

ravings of the Mormons; and yet these deluded supporters of a mass of incongruities, palmed on their credulity without one atom of evidence, contrary to the plainest dictates of common sense, and involving an utter rejection of Christianity, amount to several thousands, and have actually fought and died for the maintenance of their visionary notions. The infidel Owen would have harmonized there the discordant materials of his baseless association. Denominations, which have been staunch in orthodoxy while in the East, no sooner take root in that prolific region than they give birth to new forms of error, so that thousands of Baptists become deniers of the Lord who bought them; and of the spirit who would sanctify them; and a descent into the water is thought to insure a change of heart. The Presbyterians divide, and a schismatical branch from their Church increases until it gains influence enough to be admitted anew to communion, though separate still from the parent stock.

Other instances, equally strong, might be given, of the tendency of religious communities in the West to anarchy and error; and of the multitudes of sects obscure to us, some partially, some only nominally Christian, and others even avowedly opposers of the faith, a dark and crowded picture might be drawn. But it may be enough for us to notice only the two forms of evil which are most likely to rise to greatest prominence, and these are suggested by the very situation of the people. Destitute of teachers, and therefore not trained up in the hearty belief of the gospel, unacquainted with the proofs of its truth, what is more natural than that they should come soon to question its divine origin, either entirely, or as to its most precious peculiarities? Irksome as are the doctrines of grace to the hearts of sinners, hateful as is the purity required of those who have been redeemed by the blood of the Lamb, humbling as is the admission of their own utter helplessness, and perplexing as are the vain cavils raised against orthodox views of the divine nature, only let these people be left to themselves, and they will almost certainly become Socinians, and perhaps avowedly unbelievers. Add to this, that, next to the current from Europe, that from Unitarian New-England is pouring forth its most copious streams of settlers; and we may well anticipate, that one very common delusion must be that of those, who either virtually or openly reject all that makes the gospel precious. Unhappily, so it is. Those who are on the spot and able best to judge of the tendencies of opinions, have been for years apprising us of the spread of infidelity. Its ravages they describe in fearful terms; and they earnestly call on us to come to the help of the Lord, or his faith will be cast out by the descendants of those who would have died for him, and in place of the soul-saving and renovating doctrines of the cross, the destructive and sin-indulging errors of Socinianism will overrun the West.

On the other hand, if this devouring plague be checked, if men, distracted by the divisions, and disgusted with the absurdities of the various sectaries, be disposed to seek for quiet in some one and fixed belief; if we may suppose them weary of doubting, and in want of some more consoling faith than the dreariness of the Socinian's creed, whose is the snare into which they will be most likely to fall, but that of

the Church, the very opposite of infidelity? The change is apt to be from the extreme of licentious freedom to the slavery of popish bonds. Not only because such is the natural tendency of the human mind, but, from the condition of the West, who can avoid perceiving that unless Protestants are alive to their duty, this will almost necessarily (but for a miracle of mercy) be the course of events. Remember that the most swollen stream of emigration is from popish countries; and this alone, were there none converted from among the reformed, would soon give fearful increase to the errors of the Romanists. This alone should excite our apprehensions in behalf of the West. The Papists out-number us already; amounting, a year ago, to about 700,000, with 350 clergy, 300 churches, 10 colleges, 28 convents, 14 male, and 21 female seminaries, and 16 orphan asylums. Were they merely to sit still, depending only on the influx of members of their communion and the natural growth of their population, their influence would soon be far from inconsiderable, and our Church would be in a small minority, particularly as to our control over the young. But, for the poison of this subtle delusion of Romanism to be inert, for the Pope to refrain from spreading his power in every direction where it shall have made a foot's length of progress, were in contradiction to the whole of our experience, and we may be sure that such will not be the case in our country.

We inquire again of those who are living in the West, and one reply is sent to us, that efforts greater than we could have imagined are constantly drawing numbers into the deathly embrace of Popery. Every symptom indicates a settled and strenuous purpose in the members of that Church, to get the uncontrolled possession of supremacy in the whole of our country, and especially in the Valley of the Mississippi. Leading Protestants in Europe warn us of this; the wise in our own land see the danger; and the Papists themselves, both here and elsewhere, avow this intention. They look to this country as the last refuge of their strength, now waning under the advance of the principles of liberty throughout their ancient abodes; and their efforts are proportioned to their hopes. The treasures of the Vatican are opened. Societies are collecting funds in the Papal states of Europe. In one year, by one association, 53,000 florins were contributed to their missions among us; 20,000 dollars, says Bishop Melvaine, were sent to Michigan alone; and 10,000 florins were received at one time by the Roman Catholic Bishop of this State. Men too are sent as well as money: 20 priests were brought by one ship, and about 100 are now labouring in the fields of the West. Their exertions are effectually successful, for the wisdom of the serpent has been and is still among the attributes of their Church. They are choosing the very best means for extending their influence, and with their wonted foresight they have not only selected the West as the chief sphere for their efforts, but, there and everywhere, they are tainting the fountains of knowledge, and the sources of our nation's strength, by engrossing as fast as they can the education of the young and the minds of females. That such is their design, and how important they consider it, we learn from themselves: "I cannot omit mentioning," writes the late Archbishop of Balti-

more to a Society in Austrin, "that in all the Catholic institutions for education, a large proportion of the children are Protestants, a circumstance which contributes not a little to the spread of our holy doctrine." Of one school, he says "two-thirds of the boys are Protestants;" and the Roman Catholic Bishop of this City reports to the same Society, that he "has just purchased a piece of ground to build a cloister of Ursuline nuns for educating females, an object of first importance," he adds, "if Christianity is to have a firm footing;" and what, in his view is Christianity but Popery! We surely need no clearer proof either of the existence and nature of their scheme, or of its alarming success. They are carrying it on vigorously every where, and especially in the West. Protestant orphans they bring up gratuitously in their Convents. In some nunneries more than one-half, and in one, all, who have taken the veil, are converts: and yet with all this, Protestants are slumbering. Parents, from whom we might have looked for more foresight, are exposing their children to these risks; and if this be done even where there are other schools, much more must it be the case in the West, where Romish Colleges, Seminaries, and Nunneries, are offering almost the only means of education. The people, ignorant and divided, are flocking into the communion of the Papists; and new and abundant provision is constantly making for the reception of all who can be brought over to their views. We are not to imagine that this corruption of the faith is on the decline, for every sign indicates its revival, and for this very purpose of pre-occupying the desolate and promising fields of our Western country. The Jesuits, numbering once 200,000, sworn to blind obedience to the Pope, are now among us; and, though driven once from Rome itself for their crying abuses, they have been armed in these days with the very weapons found formerly so injurious alike to civil and to Christian rights. We do not hear much of their doings, for they are wont to work in secret; but their order comprises many Priests in this country, and more than one of the dignitaries of that Church may be classed among their ranks.

Facts like these need not be multiplied, for enough has been said to show that Popery is by no means declining in America; and clearly the danger is imminent of its acquiring preponderant influence in the West, and perhaps throughout the United States. Our free institutions open every facility for its introduction, (nor if Protestants also are awake, need we wish this otherwise.) We are bordered on two sides by Popish countries; for in Canada they out-number Protestants eighty in every hundred, and from Mexico to Patagonia they prevail. In such a state of things, let us only relax our efforts, nay, let us but continue as remiss as we have been and are, and who shall say that there is no danger of the bodies and souls of our children and countrymen being ere long enslaved anew in superstitions, from which the martyrs of our Reformation died to free us? Is this likely, and does it awaken no fears? Are we willing that our country should be what England once was in the days of Mary, or what Italy and Spain now are? Or is it that we apprehend no such evils from Popery, as modified among us? But has this heresy really changed? Has it laid aside the cruelties and absurdities, which made it once the scourge of

Europe? If so, where are the recantations? Where the proofs of the change, and where the assurance of its not relapsing as soon as power shall be again in its hands? The revival of the Jesuits does not look like a renouncing of its ancient pretensions; neither does the abortive attempt to re-establish the Inquisition in Spain; nor the recent letter of the Pope to the same country declaring "*void and of no effect all the decrees of the Government, which are to the injury of the rights and authorities of the Holy See.*" Nay, how can Popery vary essentially from what it once was? An *infallible* Church, as it claims to be, it must hold fast to its consistency, both in its pretensions to temporal power, (thus endangering the freedom of all the countries under its influence,) and in its doctrinal errors, (destructive as they are to the essentials of true religion.) Hence the present Pope declares the liberty of the press "*execrable and detestable,*" and denounces as "*profane,*" those who would separate Church and State. The Virgin Mary is still his idol, "*our greatest hope,*" he says, "*yea, the entire ground of our hope, watching over us and leading our minds by her heavenly influence.*"* Idolatry and blasphemy this, as rank as ever, and politics as slavish! Well did one of their own Bishops in the West write to Europe that the spread of these opinions would be favoured by the *overthrow of our Republican institutions.* But the question for us is, are they likely to spread, while the Republic exists? and after the statement given of undoubted facts, this question would seem to be settled. Our freedom and our faith are in danger, and though scenes as awful as those of the eve of St. Bartholomew may not be witnessed here, still, whether they will be or no depends under God on ourselves. With us it rests to allow or to check the progress of this and other errors in the West and at home. If we arise in the might, not of the arm of flesh, but of the sword of the Spirit; if we circulate bibles, and tracts, and prayer-books, and send missionaries, and build churches, and found schools, we need not fear. Our cause is strong enough to withstand the greatest efforts of the Romanists. Let us pour in the light of truth, and they will shrink from it. The grace of the Spirit will go with his word and with his ministers, and the fair regions of the Mississippi, instead of swarming with opinions and practices, subversive of all that we prize, will be the abodes of purity, liberty, and peace.

It only remains therefore that every Protestant should lay these things to his conscience, bear them on his heart to the mercy seat, speak of them among his friends; and if we be faithful to the responsibilities clearly ours, with bosoms feeling for the miseries of the destitute; with memories alive to the evils of Infidelity and Popery, we may yet, by the blessing of the Lord on our prayers, our warnings, and our alms, avert the ruin, which, from the prolific West, is threatening to overwhelm our Church and country.

* See his late Encyclical Letter.

TESTIMONY OF A FORMER SCEPTIC.

"You know," said he, "that I was once tinctured with scepticism myself, and I am free to admit that during the very time in which I was thus an infidel at heart, the idea of a *female* infidel was actually abhorrent to my feelings, so inconsistent was it with all the notions I had formed of the sweetness, the gentleness, and the purity of the female character. Besides, infidelity in the female breast, was to me, as you say, indicative of an ungrateful disposition, since whatever that part of the community possesses above mere slaves and low ministers to the passions of men, they owe evidently to the influence of the Christian religion, and could they be supposed to succeed in entirely banishing it from the land they must themselves be content soon to take up with that condition, which is now, as it has always been, allotted to their sex in every land where the Christian religion is unknown, a condition where the wife is a slave, rather than a companion, the husband a tyrant, rather than a friend. So inconsistent, indeed, did infidelity appear to me to be, with the general tenor of female loveliness, that whenever I was in the society of ladies, *I would no sooner advocate it, than I would have been guilty of any other indecorum.* So strictly did I adhere to this practice, simply from this principle of politeness, that my female friends, where I for a time resided, were actually unacquainted with my sentiments, and it is to the utterance by them during our frequent rambles, of feelings, which now I should revere as holy, and which even then I felt were sublime, that I owe I think, under God, in no small measure my present freedom. Could I have *replied*, that act might easily have wrought up my heart to an obduracy sufficient to have resisted all impression, but *that*, happily for me, decorum in my view forbade, and I was thus often left to listen to expressions of Christian confidence and Christian love, which fell upon my dark, cold heart, like seed cast upon a frozen soil, for I felt that I was a stranger to such exalted sympathies. But spring, I trust, has come, I trust the Sun of Righteousness has of late melted down the icy casements, in which my heart was bound, and permitted the seed which was thus, and in a thousand other ways, thrown upon its surface, 'to take root downward, that it may bear fruit upward.'"—*Gam. Ob.*



SOUND DOCTRINE RESPECTING SUNDAY SCHOOLS.

"There can be" says the *Churchman*, "no adequate substitute for parental instruction; the duty is one which no parent can rightfully delegate, and home is the proper place for discharging it. This may be laid down as one of the fundamental laws of God, and the adoption of any system which leads to the neglect or violation of this first principle, with whatever temporary advantages it may be recommended, must ultimately be followed by minious consequences. The proper objects of Sunday School labours are those who but for Sunday Schools would be destitute of moral and religious instruction. When others are admitted, too much care cannot be taken to guard the parent against considering the school as affording a substitute for his own

efforts. In the discussions of a late Convention of the Congregationalists, it was queried whether the present system of Sabbath Schools, does not tend to weaken the responsibility of parents, and to diminish domestic instruction among professors, and those who attend public worship seriously. The school is an excellent auxiliary, yet the parental instruction of the fireside must be ever the primary dependence for forming the character, and leading the lambs to the fold of the good shepherd. To the children of those who do not attend public worship, the Sabbath School is almost the only means of religious instruction, but few of this class belong to the schools. More effort is necessary to bring in these children by kind persuasion."

SPRIT OF EMIGRATION.

From the New-York Evangelist.

Of the evils resulting from this spirit, a late Convention of Congregationalists in Vermont, say: "First, the spirit itself is in some degree, evil; an injurious mixture of ambition, avarice, and piety. Secondly, by fixing attention on things at a distance, duties at home are overlooked and neglected. A pervading habit of thinking chiefly about good to be done hereafter, a thousand miles off, is enough to ruin any Church. Thirdly, the number and feebleness of our feeble Churches is increased. A large portion of the emigrants are from these of which there are ninety-two in the State, and some have become unable to support ministers, within a few years, by such removals. Fourthly, the vacancies thus made in society are beginning to be filled up by Irish Catholics. Fifthly, the disappointments, discouragements, and final uselessness of many who go. In some instances, half or more than half, of a company of emigrants have been thereby reduced to poverty. In others, health is lost. In others, 'the cares of this world and the deceitfulness of riches, choke the word and it becometh unfruitful.' In others, still the conceit of his own superiority, which led the emigrant to the West as a reformer, renders him arrogant and dictatorial, and in various ways disagreeable, and he therefore meets with a reception which chills his ardour, and puts an end to his efforts to do good at the West." No remedies for this evil are proposed, but the diffusion of correct information.

ON REMOVING MINISTERS.

At a Congregational Ecclesiastical Council, held lately at Brattleborough in Vermont, an application was presented for the dissolution of the connexion between a particular congregation and its minister, on the ground of the benefit of a change in the pastoral ministry of a Church, from time to time, notwithstanding the unquestioned sufficiency of the individual to be dismissed in all qualities but freshness. The Council it appears, making a virtue of necessity, assented to the wishes of the congregation, making this singular application, but accompanied their assent with a report containing much sensible, and wise, and

well-timed remarks. We have room only for the following extract: "This Council deprecate the prevalence of a principle which threatens to introduce 'confusion and every evil work,' not less certainly than the open promulgation of heresy in religious faith, and the defence of licentiousness according to the principles of *Radicalism* as urged by modern reformers. And they do verily believe, that the Churches have need to raise a barrier against the recklessness and confusion that are coming in like a flood; to discountenance the *wild Evangelism* of the times which is breaking up the foundations of many generations; and to rally around the standard of sobriety, stability, and Christian edification, under the care of one whom they have chosen as their spiritual guide, and whom the Holy Spirit hath made overseer of the flock! In the opinion of this Council, churches and ministers have need to take a decided stand against the prevailing spirit of change, which threatens to lay waste the heritage of the Lord. None should hastily seek the removal of their minister, without evident proofs of heresy, immorality, or incompetency. And ministers ought to resist the temptations which are presented them, to seek a change of residence and a new sphere of labour, unless the leadings of providence, and the advice of an Ecclesiastical Council show that such change should be made."

INTERESTING FACTS RESPECTING THE BOOK OF COMMON PRAYER.

In the first Annual Report of the Bishop White Prayer-book Society: "In my late journey," says Bishop Otey, "in a wild part of the country, I stopped at a log-house on the road-side to warm, the day being cold and rainy. The mother of the family found out very soon that I belonged to what she called the '*High Church*,' and asked me if I could give her a *Prayer-book*. I inquired what she knew about it. She said that her mother had one, and she used to read in it; that when she left her mother, who had been a Baptist for twenty years, she begged her for the *Prayer-book*, saying that as she belonged to the Baptists, she did not need it. 'No,' replied the mother, 'no, my child, I cannot part with *that* book while I live; when I die you shall have it. I cannot give away in my old age that which has comforted me, and taught me all the days of my life.' The child of this old Baptist must have been nearly fifty years of age, and the last words she said to me were, 'send me a *Prayer-book*, I will make good use of it.' This incident, trifling in itself, proves, nevertheless, that our incomparable Liturgy loses not its influence even with those who have strayed from the enclosures of our Zion, and are feeding in strange pastures. Many a family altar has been erected in the far West, by the aid of the *Prayer-book*; and the petitions which have been offered in the Church from the earliest ages, and which are made in the stately temples of the cities, have been the wings of devotion to the lone domestic circle far off from the track even of the missionary. And the head of such a family has been known to gather his neighbours together on a Sunday, and guiding them by the morning and evening services of the Church, has learned them the value of the privilege of

coming together in the name of the Lord, and such a little band, swelled from one family to five or six, have sent a prayer to the fathers of the Church to commission some one to come and help them—and they have persevered till they had not only the ministry among them, but a temple of their own to worship in, according to their minds, in the beauty of holiness.” * * * “Bishop Chase on a visit to an Indian tribe, discovered a copy of the Liturgy, in the Mohawk language, printed in London, in 1787, by the Society for Propagating the Gospel in foreign parts. From this book, during a long series of years, prayers had been read every Sunday morning and evening to the assembled members of that tribe. The Bishop was with them on the Sabbath; and though ignorant of their language, was enabled, through their possession of this book, to unite with them in the same supplications and thanksgivings to the throne of grace. ‘By proceeding with all the prayers,’ he says, ‘as the Church has directed, the whole congregation, through an aged reader, could join in repeating and offering up the same petitions with myself, they in the Indian language, and I in the English. My mind was most favourably impressed towards these poor people; and my attachment to our primitive Liturgy was mightily strengthened by this instance of its great utility. Without such a help, how much of the missionary’s labour is lost, like oil spilt upon the ground without a vessel to contain and preserve it! Had it not been for this Prayer-book, the worship of God would, to all human view, never have been perpetuated to the edification of these now interesting people.” * * * “A missionary to a foreign land, who had translated the Prayer-book into Indo-Portuguese, for some of the tribes of India, in an address to the Prayer-book Society of England, bears this testimony to the Prayer-book: ‘In performing my work as a translator, I was struck with the Scriptural character of the Book of Common Prayer; for so large a part of this book is extracted from the word of God, that, should we take away all the uninspired portions out of the volume, we should reduce a large octavo to a small pamphlet. And this very circumstance, I apprehend, as well as the copious reading of Holy Scripture in the course of the daily services, has done much to maintain the spirit of the Christian religion in our land. Again, with respect to the doctrinal fidelity of this book, whatever leading heresy may have prevailed in the world, or may prevail now, it is directly opposed by the doctrines here maintained. The eternal divinity of the Lord Jesus Christ, so assailed by infidels, the all-important agency of God, the Holy spirit, without whom nothing is strong, nothing is holy; that is, the doctrine of the blessed Trinity, is so distinctly recognized throughout this volume, that if it had no other great and valuable characteristic, I should upon this ground alone venerate it from the very bottom of my heart.’* It has been found to be the experience of the Church of England, at home and at her missionary stations, that as the work of distributing the word of God has proceeded, the demand for our scriptural Liturgy has increased in proportion,

* Rev. R. Newstead’s Speech before the London Prayer-book and Homily Society, 1826.

and that when the Prayer-book becomes known, the Bible has a growing demand for its circulation. By these tokens are we assured that the Prayer-book is a book of God, that he will bless its use, and will look upon its distribution as a work and labour of love." * *

"The whole of the Prayer-book has been translated into German, Dutch, French, Italian, modern and ancient Greek, and Arabic. To these has been added a translation into Malayalim, or Indo-Portuguese. It was early translated into Spanish by Felix de Alvarado, a minister of the Church of England; a *second* edition of his translation, was published in London, so long ago as 1717. There have been editions of nearly the whole of the Prayer-book published in Welsh, Irish, and Hindostanee. In the Chinese language there are two editions of the morning and evening services and the Psalter. The same portions have been published in the Malay language, and there are portions in the Ballom, one of the languages of Africa."

The following is from the Churchman: "It was my lot to be cast among Dissenters, and from the time of my baptism till I was twenty-one years of age, I never had an opportunity of attending Church. At the age of twelve years, I had acquired a few shillings in money, and having heard of the Churchman's Prayer-book, I resolved to purchase it. My little capital, to me so precious, amounted to a sum just large enough to enable me to purchase the cheapest copy of the Book of Common Prayer, and I gladly expended my all in the purchase of it. My attachment to the Prayer-book was ardent and increasing. I was considered in the family with whom I lived as a strange sort of a boy, too obstinate even to learn the good old Westminster Catechism, as was then the practice in common schools in that part of Connecticut where I lived; indeed on one occasion I declined the task, and was called upon before the school to give my instructor a reason for not reciting it. I mustered all the courage I could, and told him it was not the catechism of the Episcopal Church, and I chose not to join in the recitation of it. I had committed to memory the Catechism of the Church, and would, when required, recite it to him. He with some little feeling as I thought, asked me what I knew about the Episcopal Church. I replied by saying, 'very little, but that little I will make known to you, if you will allow me to bring my Prayer-book to school.' He made no answer, and thus the matter for the time subsided. The catechetical recitations were on Saturday. The day before the next recitation my teacher told me very pleasantly I might bring my Prayer-book to school; I did so, and until the close of the school I regularly recited from it. I can call to mind no circumstance calculated to influence me in favour of the Church, or to excite in any way my attention to the Church, excepting my baptism. I was often led to reflect upon it. I remembered the ceremony. When I saw baptism administered by non-episcopalians, I marked the difference; I remembered too the sign of the cross. These impressions were cherished and strengthened in childhood, and by the grace of God I now live in the full enjoyment of Episcopal ministrations and ordinances. My children, who will soon occupy my place, have all been dedicated to God in holy baptism; and are, I trust, through the ordinances of the

Church, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, thereby fitting for that spiritual building not made with hands, eternal in the heavens."

WESLEY'S THEOLOGY.

"*I will not quarrel with you about any opinions: believe them true or false!*" Third Appeal, p. 185. In another place he says, *'the points we chiefly insisted upon were, that orthodoxy or right opinions is at best a very slender part of religion, if it can be allowed to be any part of it at all.'* On this favourite opinion of Mr. Wesley, Bishop Warburton justly remarks: *'In the first ages of Christianity the glory of the gospel consisted in its being a reasonable service. By this it was distinguished from the several modes of the gentile religion, the essence of which consisted in fanatic raptures, and superstitious ceremonies, without any articles of belief, or formula of faith. But Christianity arose on different principles. St. Paul considers right opinion as a full third part of religion. 'The fruit of the spirit, (he says,) is in all goodness, and righteousness, and truth.'* According to Mr. Wesley, religion has little or nothing to do with the understanding, and of course, must be removed into the department of the imagination. Hence, when writing upon the subject of miraculous manifestations and impulses in the forgiveness of sins, and assurance of salvation, he tells us, *'God does now as aforetime, give remission of sins, and the gift of the Holy Ghost to us: and that always suddenly as far as I have known, and often in dreams, and in the visions of God.'* (Hampson's life of Wesley, 11. 81.) Again, *'I am one of many witnesses of this matter of fact, that God does now make good this his promise daily, very frequently decreeing a representation (how made I know not, but not to the outward eye) of Christ either hanging on the cross, or standing on the right hand of God.'* (Ibid 55.) Again, *'I saw the fountain opened in his side—we have often seen Jesus Christ crucified, and evidently set forth before us.'* And Coke in his life of Wesley, says, *'being in the utmost agony of mind, then was clearly represented to him, Jesus Christ pleading for him with God the Father, and gaining a free pardon for sin.'* It cannot be necessary to quote any further to satisfy any reasonable inquirer, that the founder of Methodism, however good a man he was—with his Christian character I have nothing to do—God judgeth: in the system which he has given his followers, has loosed his bark, in the matter of religious experience from the fastnesses of *truth* and *reason*, and committed himself to the uncertain, ever-varying and deceitful winds of fancy. How far his followers have been faithful to his signal, I leave others to decide; I am happy in believing that the most intelligent part of the denomination have detected his mistakes and avoid them.

"Upon the subject of Christian perfection, Mr. Wesley says: *'They (the purified in heart) are freed from self-will, as desiring nothing, no not for a moment, but the holy and perfect will of God: neither supplies in want, nor ease in pain, nor life, nor death, but continually cry in their inmost soul, 'Father, thy will be done.'* They are freed

from evil thoughts, so that they cannot enter into them, no, not for an instant. Aforetime, (when they were only justified,) when an evil thought came in, they looked up, and it vanished away, but now it does not come in, there being no room for this in a soul which is full of God. They are freed from wanderings in prayer; they have an unction from the Holy One, which abideth in them, and teacheth them every hour, what they shall do, and what they shall speak.' (Hamps. 3. 52. and Coke's life, pp. 278, 344.) No wonder that Mr. Wesley found it expedient, when compiling his new Prayer-book, to leave out the 15th Article of the Church, which declares that 'Christ in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh and in his spirit. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.'

"Perhaps enough has been said to show that there is reason for alarm when any of the members of our Church show a predilection for Methodism, yet I will avail myself of the present opportunity to state that in making alterations in the Book of Common Prayer, to adapt it to his new-lights, he left out a large part of the Baptismal office—omitted in the Psalter, thirty-four Psalms, and mutilated above sixty others: six of those omitted were prophetic of the incarnation, sufferings, death, and ascension of our Lord Jesus Christ. The reasons assigned for omitting and expunging was, that these portions of holy writ 'were improper for the mouth of a Christian congregation.' The Catechism and the two Creeds, the Nicene and the Athanasian, were also discarded. Of the thirty-nine articles, he retained only twenty-five, and made considerable alterations in these. The articles rejected were the third, eighth, greater part of the ninth, thirteenth, fifteenth, seventeenth, eighteenth, twentieth, twenty-first, twenty-third, twenty-sixth, much of the twenty-seventh, twenty-ninth, and thirty-third."—*Epis. Recorder.*

CHRISTIAN COLONIES.

"One of the greatest obstacles which presents itself to the mind of a pious man, when contemplating a removal to a new country, is the destitution of religious privileges which he will be called to experience in his new abode. Now, upon the plan of Colonies, this difficulty will be entirely obviated. For the benefit of your readers, I will quote a few sentences, explanatory of the colonization plan. 'A neighbourhood' (of Tennesseans, for instance,) having, from various causes, become dissatisfied with their present residence, 'have determined to move *en masse* to another State,—it may be to Mississippi. Now, what shall be done? What course shall be pursued? Shall each seek out a home in the new country, and settle down by himself, where he will be deprived of all the advantages of Society? By no means. For this there exists not the least necessity. Let a select number of the most enterprising and experienced of the intended emigrants explore the country in which they wish to locate, and select a settlement

in which all can be accommodated with homes in the same neighbourhood. Then let the emigrants take with them, their Minister, their Schoolmaster, and their mechanics of various trades, and what would hinder them from having, at once, a society as interesting as that which they left? At once they might erect their churches and school-houses, establish their Sabbath Schools and Bible classes, organize their bible tract and missionary societies, and then they would have the *nucleus* of a community, perhaps more interesting than the one of which they were members in their native country.' The writer then alludes to the settlement of the Pilgrims at Plymouth, Massachusetts, as an exhibition of the good effect of Christians settling in new countries by colonies. It is a fact proved to me by experience and actual observation, that the same number of Christians will effect much more good, placed in the same community, sufficiently contiguous to assemble together on the Sabbath for divine worship, than they would if thinly scattered amidst a dense population of unconverted persons. In the former case, they are encouraged to hope that their labours will be productive of good—that every thing they do will tell upon the interests of Zion. In the latter case, having to stand alone, they become discouraged, and mourn in silence over the cheerless prospects of religion, without making the requisite efforts for its promotion. It is not for me to use the language of applause in relation to the former, or of condemnation in relation to the latter course of conduct. We must take things as we find them. This being the case, I would express it, as my decided conviction, that the prosperity of the cause of Christ is intimately connected with the settlement of our new countries, so far as christians are concerned, on the plan of colonies.—*Revivalist*.

"It is obvious that a calling may be in itself lawful, and yet so far endanger our souls, as to become altogether unlawful. It is lawful to engage in commerce, and yet unlawful to take up a voluntary abode in cities but little better than Sodom, for the simple sake of worldly gain. It is lawful to cultivate the soil, and yet it is very questionable whether it is lawful to abandon the word and worship, and the ordinances of God for a possession in the wilderness, though the land should yield an hundredfold, where the sound of the gospel is never heard, and the bread of life is never broken; better to suffer want, than to endure "a famine of hearing the word of the Lord." But if persecution or distress, drive men from gospel privileges, let them like the first Pilgrims to the Western world take the ministry of reconciliation with them and then no attribute of the Deity will disapprove their plans.—*Theological Repertory*.

Taking God's name in vain. The expressions "my goodness," and "oh gracious," are nothing less than "my God," oh God, for Psalm cxliv. 2; David calls the Lord, "my goodness," and when "the name of the Lord" was proclaimed to Moses, we read thus, "the Lord, the Lord God, merciful and gracious."

The ordinances of God are the divinely appointed means of salvation; but the God of ordinances is the *author* of salvation.

POETRY.

LINES

By a Mother on the Death of an Infant Daughter.

From the Presbyterian

That lovely face and form so fair,
Lies cold and silent in the grave;
Not all a mother's love and care,
Could have the power that life to save.

She nurs'd thee thro' the anxious day;
She watched thee thro' the gloomy night;
And sought by every means, the way
To ease thy pain or make it light.

But fell disease his work has done,
And nought an arm of flesh could do;
Thy race my lovely babe is run;
Tho' short and transient as the dew.

And now a mother's heart will mourn,
And seek to clasp thee to her breast:
But no! she asks not thy return
From mansions of eternal rest.

To Jesus thy sweet spirit's gone;
Redeemed and purchased by his grace;
And sings in heaven before the throne.
The song of triumph, and of praise.

Then grant me, blessed Lord, thy grace,
To bow submissive to thy rod,
To view beyond, my father's face,
And see in this, the hand of God.

A HYMN TO THE GOD OF CHRISTIANS.

The following beautiful hymn is from the pen of the venerable Bishop Griswold.

From the Episcopal Recorder.

Holy Father, great Creator,
Source of mercy, love and peace,
Deign to bless thy sinful creature,
Through the Saviour's righteousness;
Heavenly Father,
Through the Saviour, hear and bless.

Holy Jesus, Lord of Glory,
Whom angelic hosts proclaim,
Be with us, who here before thee,
Meet and worship in thy name.
Dear Redeemer.
In our hearts thy peace proclaim.

Holy Spirit, Sanctifier,
Come with unction from above,
Touch our hearts with sacred fire;
Fill them with the Saviour's love;
Source of Comfort,
Cheer us with the Saviour's love.

God the Lord, through every nation,
Let thy wondrous mercies shine;
In the song of thy salvation,
Every tongue with rapture join.
Great Jehovah,
Form our hearts, and make them thine.

RELIGIOUS INTELLIGENCE.

Pinckney Lecture.—It was delivered in St. Philip's Church, on the 19th of November, circumstances having caused its postponement from the appointed day, (November 12.) The first Lecture on this foundation was delivered in 1810, there have been therefore 25 Lecturers, in two instances only was the same individual the Lecturer. The two first Lecturers, received each, a library purchased in England, at the cost of about \$230. The sum directed by the will for each Lecturer is \$25, so that the whole amount expended on this foundation to the present date is upwards of \$1000.

Assistant Minister of St. Philip's Church.—To this office the Rev. Daniel Cobia has been elected, and he entered on its duties (with the consent of the Bishop, he being in *Deacon's* orders,) the 1st of September. This article of intelligence ought sooner to have been placed on our pages.

Juvenile P. E. Society.—The following extracts from the Treasurer's (Mr. T. Waring,) account with the Juvenile P. E. Society, are published by request:

Total received from 3d of November, 1825, being the time of the formation of the Society to 15th of May, 1829, when the Constitution was altered, - - - - - \$225 64

Total amount received since the first formation of the Society, - - - - - \$986 47

Paid for printing 500 Tickets to Lantern Exhibition, \$2 50

" for Microscope, - - - - - 26 00

" to Young Men's Missionary Society, - - - 199 64

" to constitute Bishop Bowen a life member of the Pro. Epis. Sunday School Union, - - - 30 00

" for 4 Shares of the South-Carolina Bank, 224 00

" to the Protestant Episcopal Domestic Missionary Society, in 1831, '32, '33, '34, - - - 400 00

" to the Camden Mission, in 1833, - - - 100 00

" for printing 500 copies of the Rules, - - - 5 00

—887 14

\$99 33

Add sale of one share So. Ca. Bank stock, - - - 59 00

Balance on hand, in cash, this day, 25th November, 1834, \$158 33

A resolution to appropriate \$100 has recently passed the Board in behalf of the Protestant Episcopal Domestic Missionary Society. - - - - - \$100 00

Present available funds of the Society, - - - 238 33

Missionary Lecture.—The *tenth* was delivered on the appointed day, (November 6,) at the usual place, and the collection amounted to \$37 20.

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Missionary Record," for December we have these valuable hints taken from the "Missionary Herald:" "Rapidly as the spirit of evangelical enterprize has arisen, and widely as it has spread, the wastes of heathen desolation and of pagan darkness are far more extended; and the spirit of deep-rooted infidelity and hatred of God and virtue, was never more inveterate. At the same time, the facilities for successful exertion and the encouragements to immediate effort were never so abundant. All that is now needed is the *united and vigorous exertion* of the Church of God. Occasional and limited efforts will not accomplish the object. A part only of the Church aroused and active, cannot secure it. It must be the united, prayerful, laborious and systematic action of the Christian Church throughout the world. It is obvious, that, on the *Ministers of the gospel* chiefly rests the responsibility and the labour of arousing the Churches to the great subject of the *world's conversion*. It is by their spirit, their preaching, their prayers, their appointments and labours, that this is to be done." * * * "The minister of the gospel should also occasionally preach on the subject of Missions. Let him show that the history of redemption is but the history of Missions, that the history of the bible is but an *inspired Missionary Herald*, leading back over ages of darkness and sin, and then tracing the advancement of virtue and religion, with the efforts of man and the blessing of God. He should exhibit the prophecies respecting events already fulfilled and the instrumentality of their accomplishment; and also those which point to the future, with the human agency which they involve. Let him declare from the word of God, the certainty of the universal spread of the gospel, with the high privilege allowed to man of uniting in a cause so sure and sacred." * * * "With this preparation, the *season which is consecrated to special prayer and effort* for the cause of missions, by so large a portion of the Christian world, will return with a constantly increasing interest. A subject so presented from the pulpit; so commended to God in prayer; so full of sacred charity, and having such claims to Christian effort, cannot but secure the attendance and affectionate interest of Christians at the place where its character is more fully to be developed, its claims to be renewed and the blessing of God in a special manner, to be implored upon it. No invitation that can be given, and no pressing demand for attendance, will secure a general respect for the season of the monthly concert for prayer, where such a preparation as has been mentioned is neglected. Many will not consider that object worthy of their time, their prayers, and their contributions, which is not presented in the solemnities of the sabbath, and made important as a subject of pulpit discussion, and in view of which their minister does not appear to be deeply interested." The Missionary reports from St. Augustine: "This Church as you are aware, has been called, in its infant weak-

ness, to struggle with many various and trying difficulties. One still remains, and is now pressing heavily upon her. It is a debt, which, though not large, cannot be discharged, unaided from abroad, without great immediate injury, if not to the ruin of her otherwise bright prospects. Aid is therefore humbly and earnestly solicited." "The vestry is threatened with a prosecution; but the spoiler will not surely be allowed to trample on the holy things of their much loved sanctuary."

☞ We are requested to state that any contributions to this Church may be left with Messrs. J. & C. LAWTON, in Charleston.

Observance of the Lord's Day.—"We learn (says the Episcopal Recorder, printed at Philadelphia,) from the Gospel Messenger that the Charleston Rail-Road Company have resolved to prohibit the use of their road on the Lord's day. We are pleased to learn that we have at least one Rail-Road which refuses to fill its coffers by the wanton violation of the divine commands." It is now our painful duty, to state that the gratitude and gladness and commendation of Christians on the subject referred to above, were premature. The use of the Rail-Road has been resumed, we are told for only *four Sundays*. As we cannot have an absolute rule in favor of 'holy time,' we sincerely hope that the excepted days may be 'few and far between,' that the patrons of the Company will not make requests which they may find it unpleasant to refuse, and that the "Lord's day" here and every where will have its claims fully recognized.

Western Protestant Episcopal Press.—This useful, we might almost say indispensable measure, for the advancement of our Church in the Western States, was determined on at the last Convention of Ohio, and the establishment has gone into operation. To it has been transferred the publication of the "Gambier Observer."

Miami Clerical Association.—At the first meeting held October 1834, on the third day of the meeting, viz. *Sunday*, October 10, "a prayer meeting was held," (see *Gambier Observer*,) "at sunrise; at nine o'clock, the Sunday School was opened, by Mr. A. with services from the Sunday School Prayer-book, and an address delivered by Mr. V, after which the communion was administered. At three o'clock, P. M. Mr. V. performed service, and Mr. G. preached. At early candle light we met again, Mr. G. performed service, and Mr. V. preached." The people in the West must be strong in mind and body not to be fatigued by such incessant services. We respectfully think that *two* services, as provided by the Church would have been preferable, to allow time to "inwardly digest them," as our Collect recommends. But this Episcopal print must be permitted to remark, that if, (as appears from the above extract) the Lord's supper was administered without being preceded by the "Morning Prayer," as prescribed in the Book of Common Prayer, a great irregularity has been committed. We hope what seems to have been done in this case will be *discountenanced* and not allowed to become a custom of the Miami or any other congregation.

NEW PUBLICATIONS.

The Convocation at Miletus: The Sermon before the Convocation of the Clergy of the Northern Visitation of the Diocese of New-Jersey, in St. Peter's Church, Morristown, on the Festival of St. James the Apostle, July 25, 1834; By George Washington Doane, D. D. Bishop of the Diocese.—Of the many productions issued in rapid succession by the Rt. Rev. author, such is their excellence, that his name is now almost synonymous with orthodoxy in sentiment, and taste and elegance and spirit in style. The Sermon before us, is at least equal, if it be not superior, to any other from the same pen, as to its manner. But we have a word or two to say, as to its matter, respecting which we are not so well satisfied. Perhaps we are mistaken, in supposing that some of the views here taken, and the measures suggested are not exactly consistent with old fashioned churchmanship. Perhaps a deep and inexpressible anxiety, lest the good old ways marked out (we do not say only by the Church to which we belong, but) by the word of God, should be departed from, has made us too suspicious, and that we deservy danger when there is none. But without further preamble, according to our way, we shall quote largely, and in candor, not be sparing of praise, or of expressing doubt. The text, Acts xx. 17. is followed by this appropriate exordium: "Should we be asked the *Scriptural Warrant*, for the present assembling of ourselves together, we have it in these words. Should we be enquired of as to the *plan*, the *objects*, and the *advantages*, of such an assemblage it might be sufficient to refer the enquirer to the whole of that interesting narrative, of which they are a part. "At a convenient place on his long journey, he calls together the elders of the Ephesian Church. He would commune with them, and take sweet counsel together once more, while yet in the flesh. He would impart to them once more his faithful counsels, and his earnest exhortations. He would remind them once more of the Ministry which they had received of the Lord Jesus. And he would admonish them once more, by the solemn consideration of its high purposes, its tremendous responsibilities, and its glorious rewards, to take heed that they fulfil it. He was a man; and he knew how needful for man's heart, and in the hour of toil and trial, how much dearer and more needful, the sympathy of kindred souls. He knew that *they* were men; and his generous spirit, ever true and warm to nature's noblest, kindest impulses, strongly felt, how, as they went forth, preaching every where, to a reluctant world, the cross of Jesus Christ, they would need the encouragement of every motive, and the support of every consolation, that even an Apostle could supply. "From Miletus," therefore, "he sent to Ephesus, and called the elders of the Church." "What an impressive scene! Who will doubt that even the Apostle carried comfort from it to his lonely ship; and went, refreshed and strengthened for the bonds and afflictions which awaited him in every city! And with what new zeal, new courage, new self devotion, must *they* have gone, those favored elders of the Ephesian Church,—the Apostle's holy example radiant before them, the Apostle's fervent exhortation burning in their bosoms, 'to feed the Church of God which he had purchased with his own blood,' and testify, even with their lives, the gospel of his grace? My reverend brethren, called with me to feed the Church of God, my fellow-helpers in the glorious gospel of our Lord and Saviour Jesus Christ, are not these things 'written for our learning?' Shall we not profit by this beautiful example? Can we have less occasion than Paul had, and the Ephesian elders, for Christian sympathy, Christian counsel, Christian encouragement, Christian co-operation? Charged with the Apostolic commission, called to the Apostolic ministry, let us in all things strive to imitate the Apostolic practice! In 'simplicity and godly sincerity,' in candor and charity, in self denial, and in self-devotion, let it be our faithful effort and our fervent prayer, that, as in plan and purpose, so in spirit and in influence, *the convocation at Miletus* may be the pattern of our own." This is a vindication of such convocations as that at Miletus, which cannot be overthrown, and we know nothing that could be added to it. We need not add that it is as interesting in its manner, as it is able in its statements. The plan is further developed, and objections met as follows: "All the Clergy of the diocese are invited to attend; and there is thus an exclusion of all local or personal partiality. At the stated convocations, though all will be alike welcome, it is considered the duty only of the Clergy of the visitation to attend; and thus any possible plea of distance, time or expense is obviated. It meets only at the appointment of the Bishop; and thus all possibility of

interference with his prerogative or influence is set aside.* It has no constitution, no organization, no permanent, essential, or independent being, and so can come into no conflict with the Convention of the Diocese. It has no bond of union but in and through the Bishop. It needs no other." "They listen to his instructions. They partake with him the holy communion of the body and blood of Christ. In private intercourse, they impart to him their doubts, their trials, their difficulties and receive his comfort and counsel; or they tell him of the blessing with which God has crowned their toils and cares, and he joys and rejoices with them all: He cautions them against the influence of the world, against the fear of man, against reliance on themselves, against distrust of God. He exhorts them to vigilance, to activity, to fidelity, to unity, to charity. He commends them to Him who alone can keep them from falling, or give increase to their labours. And when he has thus spoken, he kneels down, and prays with them all. Such seems to me to have been the Convocation at Miletus. Such is the plan of the convocations which I propose for the diocese of New-Jersey."

Its object is not legislation. That belongs exclusively to the Convention of the Diocese. Its exercise can be attempted by no other body. That there may be neither semblance nor temptation, the Convocation will hold no session. *Still less is it the object of the Convocation to attempt by indirect influence what by direct action it cannot do, to pre-arrange the business of the Convention, or by a separate interest, to control or to affect its measures.* A leading object of the Convocation is the promotion of a freer intercourse among the Clergy."

The collision of mind with mind and heart with heart gives warmth as well as light. New ideas are originated. Larger and more generous views are taken. Kindness and charity are strengthened. The intellectual powers receive a stimulus. The affections are reinforced. Other channels of information are opened. A higher standard is set up. Ampler means are put in requisition. Better resolutions are adopted. "Another most important object of the Convocation is the opportunity which it affords for mutual counsel."

"Especially when to these is added the last and greatest object of the Convocation, *our fervent common prayers.*" "Prayer is the great instrument of human agency in the conversion of the world. The blessed Saviour, in a well known passage, rests the whole of that great enterprize on prayer. 'The harvest truly is plentiful but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.' The lesson is significant. It deserves our best attention."

Among the advantages of such meetings of the Clergy, are named their intellectual, practical, and spiritual improvement, their unity. ("doubts and distrust which, when separated from each other, will spring up, as roots of bitterness in the heart, will so be eradicated. Misconstruction of motive and misconception of character will vanish before the light of a better knowledge. The cords of love will imperceptibly constrain and draw together their hearts. They will learn gradually to think the same things, to desire the same things, to do the same things.") and their increased efficiency: ("Concert of action is the grand engine of moral influence. The men that can make, single-handed, their mark upon the age in which they live, are few and far between. The effect of union is to give weight and influence even to the smallest effort. And the result of united action is not the aggregate merely of the several individual efforts, but is increased indefinitely by the power of that moral sympathy which radiates from heart to heart, and gives to the will indomitable purpose, and to the hands incalculable power. More than enough the world has seen of the enhanced momentum which concerted action can create in the schemes of secular interest and personal aggrandizement, to which it continually gives success." "Let it be seen that we are marshalled, and in due array for battle. Surely we are without excuse if it is not so. There is on earth no form of organization like our own. None so strongly tending to unity. None so well adapted to secure to a given power the utmost efficiency. None so beautiful to behold, or so influential in securing the interest and the co-

*This is matter of obvious prudence, and of obvious right. Charged with the spiritual interests of the diocese, and responsible to men and God for its prosperity and increase, it is the dictate of common sense, the warrant of Scripture, and the provision of the Church, that he shall be invested with a correspondent influence. Nothing could be more at variance with it than the existence of independent and irresponsible associations.

operation of every individual. There is assigned to each his place. Each has his duty and his privilege defined. There is due order. There is distributed responsibility. There is perfect concentration. And shall such an host stand still?"

The concluding exhortation to the Clergy is admirable, in the very spirit of that in the office for "the ordering priests." We wish we had space for a larger extract than the following which embodies a most valuable hint: "You have surrendered your private judgment to the judgment of the Church. Where she speaks you are to obey. What others may boast of as liberty, in you would be licentiousness. From the liberty of disorder, of extravagance, of error, of excess, you, by your wise decision, have been happily delivered. Consider these things well. Consider the stability of the Church. Reflect how few they are who, wandering from the old and beaten path, have not been led away and lost. Consider the satisfaction of walking by a certain rule, of being able to say to them who ask, 'what mean you by this service?' Such is the way in which Apostles walked at first, and in which, from the Apostles times, our fathers still have walked, and found rest to their souls. Consider the order, the beauty, the perfect uniformity of the Church, did all, as they have promised to do, walk by the same rule, and speak the same thing. Meditate on these things. Instead of seeking for occasions of departure from her service, rejoice in it as 'perfect freedom.' Remember that the slightest deviation is as little authorized as the greatest. Remember that the angle of departure, however small at first, continually increases. Remember that the praise of them who, for their own purposes, applaud your liberality, is at the expense of their condemnation, who, bound by the same rule with you, make conscience of obeying it."

The Convocations, respecting which the Bishop gives these important and seasonable cautions, are to be held annually at fixed times, and districts, but the particular towns in which they are held, to be varied from time to time. Besides the object which we have largely noticed, viz: the mutual improvement of the Clergy, another is contemplated, the stirring up of the people. The Convocations held in former days in England had the former object in view, but were principally designed for legislation. The Convocation at Miletus embraced the same object, viz: mutual clerical edification. But the second object namely the stirring up the people appears to us peculiar to the *Morristown* Convocation. To a Convocation such as that under the inspired Apostle, no Christian can possibly object. And as we believe good was done by the Convocations in the Church of England, so we believe that Church has not been benefited by the suspension of the said meetings, and the surrendering its government to the Parliament. But to those gatherings of the people called in Scotland, "occasional," of which we have a particular account in that admirable little work advocating "forms of prayer," called the "Blacksmith's Letters," and those similar assemblies for religious purposes, held in our own country, and called "Camp meetings," "Shade-meetings," "Associations," and "Convocations," we must in candour admit we are not favourable, for it seems to us they are not only liable to great abuses, but that they have, with rare exceptions, been abused, that they have a tendency to disparage the sabbatical institution; to keep out of view each Christian's proper pastor, and the proper congregation, to which he is or ought to be attached, and to represent religion as consisting not in keeping oneself, unspotted from the world, but in cultivating high toned feelings, not in being doers but hearers of the word, less in self-denial and discipline of the heart than in indulging religious sympathy and frequenting social meetings.

It is admitted that these religious meetings, with a Bishop at their head, would be least liable to objection, but we do not think that that one circumstance, (we say it with deference,) does remove all the objections which arise from reflection on the character of human nature, from long experience, and from the fact that we see no countenance given to such meetings in the institutions of our Church, or in the customs and principles brought to our view in the Scriptures, whether we refer to

* I know not how the force of this consideration can be resisted by a generous heart. For the departures which some indulge in from the order of the Church, no conscience can be pleaded. Strict and liberal compliance with all its provisions is with many a matter of conscientious duty. Why, by our irregular practice, cause their good to be evil spoken of? Is not the praise of them who are without, so gained, cutting censure? Is not their censure glorious praise? Is it best to afford them, such an opportunity to conquer by dividing us?

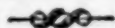
the Old or the New Testament. In the Sermon before us this objection is thus noticed: "*It is no object of the Convocation, finally, to produce, what is commonly called, 'excitement' on the subject of religion. The Church allows the admixture of no such 'strange fire' with that which burns, heaven kindled, on her altars. In quietness and confidence she finds her strength. The good old path leads her, as God has promised, to her rest. The rules and patterns which the Lord and his Apostles left are good enough for her. She asks the aid of no 'new measures,' well persuaded that 'the old is better;' and by all means anxious not to incur that fearful sentence of St. Paul on them who 'preach another gospel.' And yet in page 22 we read, 'Consider the last advantage, not which will result from co-operation among us, but which can be now suggested the impression and engagement which will so be secured, of the hearts of our whole people.'*" And in the detail of the plan "It may reasonably be believed that the presence of several of the Clergy, for two or three days, in a parish, with services reasonably multiplied and our Church provides for two in each day, might be so ordered, as to promote its spiritual interests, strengthening the hands of the Minister, while it engaged the hearts of the people." But the Author treads tenderly on this ground, for he adds, "It is but too certain that whether by the injudicious repetition of services, or by irregularity in their performance, or by the admission of improper feelings and motives much evil may be, and has been done. Unmixed good cannot, of course be expected on earth. In this respect, however, as in most others, the provisions of the Church will be found safe and salutary. Faithful adherence to the order of her services, in the due subordination of her Ministry, will leave room for sufficient variety, while it restrains irregularity and excess. I have long thought that the arrangement now proposed, would secure a just medium, and be productive of excellent results. It is but frank to say, that arrangements of a similar character, not in connexion with the ecclesiastical head of the diocese, are, to say the least, of questionable advantage. Where, as on the part of him who addresses you, there is an entire readiness, in addition to the provision now proposed, to meet, to the utmost extent of ability, the parochial emergencies which may from time to time, occur, there cannot surely be pleaded for them the least necessity."

History of the Protestant Episcopal Church in Vermont.—Under this title, a series of letters are in a course of publication in the "*Gambier Observer*." If the majority of the New-England Clergy alluded to were alive to answer for themselves, we rather think they would not admit, that this history gives an accurate account of their theological opinions, in particular, as to the "sacrament of baptism." A better title for these letters would be "a history of his own times," though we fear the writer is hardly so good a Churchman as even Burnet, for he says among like things: "The course adopted was to hold evening lectures, to read the prayer for the Church militant, instead of the usual intercessory prayers, then deliver an extemporaneous address, give opportunity for others to make observations, make some more myself, and close with an extemporaneous prayer. I found that my poor faculty of speaking would not make the meeting so interesting as to keep them along, unless I availed myself of the assistance of others." These "others," must have been laymen, for the author tells us, he "was left alone with the care of six or eight parishes," and therefore the provision of Canon XI, which forbids laymen to officiate in the presence of a clergyman was palpably violated. Now this said Canon was passed in 1804, and the "new measures," of our author were about that time. But Canon or no Canon, the very genius of our Church, and we add of the bible itself, is adverse to "Lay Ministrations," when Clerical can be had,

"If it were now for the first time proposed to shut the General Post Office, one day in seven, we should have heard of parents dying before their children could hear of their danger; of bills dishonored, and merchants discredited for want of a post, and of a multitude of other inconveniences. Yet the General Post Office, (England) is shut, and where is the evil?—*Dymond's Essays.*"

OBITUARY NOTICE.

DIED on the 14th of October, in Zion Parish, Maryland, the Rev. MERVIN ALLEN.



Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library :

By the Rev. Andrew Fowler, A. M.—Dalcho's History of the Church of South-Carolina.

By Miss Mary G. Johnston.—Milton's Paradise Lost.

By Mrs. Eleanor Johnston.—Seabury's Discourses, and the Rise and Progress of Religion in the Soul.

By Dr. D. C. Johnston.—Life of Thomas Scott, D. D., Moral Miscellany, and Stanhope's Kempis.



EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—On Wednesday, November 5, 1834, in St. Michael's Church, Charleston, Mr. Napoleon B. Screven, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Sunday, October 19, 1834, in St. George's Church, Fredericksburg, Messrs. Richard Johnson, and William Johnson, were admitted into the Holy Order of Deacons: and the Rev. Charles B. Dana, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, October 26, 1834, in St. John's Chapel, N. Y. Mr. Richard Smith, was admitted into the Holy Order of Deacons: and on Saturday, November 8, 1834, in St. Anna's Church, Fishkill Landing, the Rev. Mr. Van Kleeck, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut.—On Tuesday, October 14, 1834, in St. John's Church, Bridgeport, Mr. Melancthon Hoyt, was admitted into the Holy Order of Deacons: and on Friday, October 17, in St. George's Church, Milford, the Rev. William H. Walter, Deacon, was admitted into the Holy Order of Priests. On Thursday October 16, in Christ Church, Trumbull, Mr. Riverius Camp, was admitted into the Holy Order of Deacons: and on Saturday, October 18 1834, in Trinity Church, New-Haven, Mr. Edward Ingersoll, was admitted into the same Holy Order.

CONSECRATION OF CHURCHES.

By Bishop H. U. Onderdonk, St. Andrew's Church, Springville, Susquehanna County, October 21, 1834.

By Bishop B. T. Onderdonk.—St. Anna's Church, Fishkill Landing, Dutchess County, November 7, 1834.



CALENDAR FOR DECEMBER.

7. 2d Sunday in Advent,	21. 4th Sunday in Advent, and St Thos.
14. 3d Sunday in Advent,	25. Christmas day.
17. }	26. St. Stephen,
19. } Ember Days.	27. St. John Evangelist.
20. }	28. 1st. Sunday after Christmas, and Holy Innocents.



TO CORRESPONDENTS.

Our poetical correspondent in our last number has led us into the error of re-publishing the piece headed "the Sacrifice" which appeared in the June number for 1824, p. 191. We feel obliged to one of our readers who reminded us of this carelessness.

